

...more, M. spoke Sun, others again are forced to

DEVOTED TO PROGRESSIVE, RELIGIOUS

AND SCIENTIFIC THOUGHT



Volume II.

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HIAWATHA.

Strange History of Longfellow's Hero

HE WAS NOT A MYTH BUT A REAL MAN.

The Story as Told by an Onondaga Indian.

HIAWATHA, child of the West Wind and of the beautiful Wenonah, grandson of old Nokomis' suitor for the hand of Laughing Water, and, in after life, the ruler of his people, has been declared to be a living entity. His miraculous birth is not accepted; he may not have fasted and wrestled with Mondamin, as Longfellow has told in his heroic poem; he may not have been translated in the flesh, as the Indian traditions have had it. But Dr. Charles L. Henning of Chicago, living among the Onondagas on their reservation in New York and hearing the story of Hiawatha from the lips of the old chief, Daniel LaFort, head of the tribe of Onondagas and also chief of the Six Nations, has come home to say that the Hiawatha so long considered a myth is a reality.

"Summing up the views I obtained from the facts communicated to me by LaFort," he says, "I suggest that Hiawatha was not a mythical being, but a man of flesh and blood who lived toward the end of the sixteenth century and who was the founder of the confederacy of the Five Nations."

Dr. Henning, who has made these investigations, is a German having a degree from a German university. He has made a specialty of ethnology and archaeology, traveling in Egypt, Arabia, and in the dark continent as a member of the Berlin and Paris Ethnological societies. His home is at 207 North Ashland avenue,

STORY TOLD BY OLD CHIEF.
To trace this story to the point of possible fact was the ambition of Dr. Henning in his visit to the Onondagas, and in the person of the old chief Daniel LaFort, he found one of the enthusiasts of tribal history. The old man talked through an interpreter, telling the story of the Five Nations as it had come to him through his father, and to his father from his grandfather, and from the great-grandfather, and, in the telling, the German scientist has become a believer.

The Onondaga reservation of the present is about four miles from the city of Syracuse, N. Y. It has in it about 6,100 acres in a body of land lying four miles long by three and a half miles broad. In 1690 the population of Onondagas was 311, but in 1900 it had increased to 323, a continuation of increase that has held for several decades. The former Five Nations have been increased by the addition of the Tuscaroras, and the Six Nations of the present consist of the Senecas, the Mohawks, the Oneidas, the Onondagas, the Cayugas, and the Tuscaroras. A further contingent of the Onondagas, numbering 100, is on the Cornplanter reservation in Warren county, Pennsylvania.

Living among these Indians, the doctor found them lazy and indolent. He had lived among the Arabs and fared far better, as the Indian nation

described as "three huge quartos, indigested, and without any index." He began writing "Hiawatha" on June 25, 1854, taking as the name of his hero, "Manabosho"; this soon was changed to the more euphonious title of "Hiawatha," and it is by this name—unknown to Indian tongue when the poet began his poem—that Dr. Henning has traced the history of the founder of the Five Nations. The poem was completed on March 28, 1855, and was published on November 10, making a score in literary circles and establishing its popularity from the first.

"It is wonderful if the poet wrote any of his longer poems with more abandonment, with more thorough enjoyment of his task, with a keener sense of the originality of his venture, and, by consequence, with more perplexity than he thought of his readers," wrote one of his critics. "He tried the poem on his friends more freely than had been customary with him and with varied results. His own mind as he needed the test of publication was a little in it."

But so soon was the poem published that its popularity was assured. It was subject to the severest tests. It was read by public readers in large audiences and a few years later was set to music by Stephen Foster at the Boston Opera House, and a literary reading by Metellus Brown. It was particularly popular among the popular classes of the time, and its popularity was maintained by its being set to music by various composers.

This was the poem dedicated by the poet to "Who love the haunts of nature, Love the shadow of the meadow, Love the shadow of the forest, Love the wind among the branches, And the rain-storm, and the snow-storm, And the rushing of great rivers Through the palisades of pine trees, And the thunder in the mountains, Whose innumerable echoes Flap like eagles in their cryes; Listen to these wild traditions, O ye who love the haunts of nature."

And the rushing of great rivers Through the palisades of pine trees, And the thunder in the mountains, Whose innumerable echoes Flap like eagles in their cryes; Listen to these wild traditions, O ye who love the haunts of nature."

traveled abroad and with the meeting of some of the "principal" men of the tribes, it was decided that a council should be called, at which the man Hiawatha should be invited. Only a verbal invitation was extended—one of the discourtesies of the Indian etiquette of the time—and not until the Wampum belt, with the stick attached, upon which was the place of meeting carved, had been received, did Hiawatha go to the council. This convention was held on the land of the Onondagas. There the Five Nations were enlisted in the move to unite, and the final council was held on the present site of Syracuse, where Warren and Tennessee streets now intersect. And here it was decided that the wampum of the confederacy of the Five Nations should thereafter be made of bones instead of the short lined shells.

With the Five Nations in a confederacy, Hiawatha laid down the law that over the nations should be a head man, "And he shall have a throne, and his throne shall be set close to an elm tree, the roots of which shall spread out from north to south, from east to west, and the top of the tree shall reach unto heaven." The law for the succession of chief was outlined, the formalities of the confederate meeting of tribes being drawn according to the strictest sense of the prophecies, and the choice of the new ruler left first to the old women of the tribes, which was a custom of the Five Nations, and then to the chiefs of the individual tribes, sitting on the council.

HIAWATHA'S FAREWELL.

Leaving to his people a form of government that he decreed should last to the end of time, Hiawatha dispensed all the magical monsters from the woods and the streams and the lakes; then, rowing in his white canoe through Oneida lake, Cayuga lake, and Seneca lake, he drew his canoe to shore close to the spot where Syracuse now stands. Here he bade farewell to his tribes, and, as his white canoe rose in the air, it paused

CHURCH PROPERTY SHOULD BE TAXED

So says Rev. Madison C. Peters in the North American Review.

The general theory of all just taxation is reciprocal service. Judge Cooley says, "The protection of the government being the consideration for which taxes are demanded, all parties who receive, or are entitled to, that protection, may be called on to render the equivalent." It costs the community something to enjoy the use of property. If the church paid taxes it would pay its fair and honest share to secure its enjoyment of the use of the property.

Church property is not exempt from taxation. The taxes have to be paid, and the property that is exempt or rather omitted from the tax roll, is simply spread upon the other property. Everybody's tax goes up at least one-tenth. The American people would rise up in rebellion against direct taxation for church support, but what is exemption from taxation but an indirect state support of the church, a virtual subsidy for its support, and at the expense of the general public? The state avoids a deficiency in its revenues by transferring to other property increased taxation not by the voluntary action of the tax-payers, but by the compulsory law, all of which is a bad thing. The founders of our republic clearly separated church and state. But if we are taxed for the support of churches it cannot justly be said that church and state are separated. Benjamin Franklin said: "When a religion is good, I conceive that it will support itself, and when it cannot support itself, and God does not take care to support it, so its professors are obliged to call for help from the civil power, it is a sign, I apprehend, of its being a bad one." The churches enjoy no immunity from the operations of the laws of God. They place roofs upon their buildings to



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EXAMINATION OF CHURCHES.

In another column we give the text of a prominent churchman, a minister on church taxation. He is somewhat in his remarks that it does him good to read his soul to soul talk on the subject.

Yes, tax churches. Why not? Don't he make a fine point when he says that God makes no difference between a church edifice and any other building that is good. If God wants the church exempt, He ought to show an example. If He wants them to be treated as all other kinds of edifices, He has taken the proper way to show it—by treating them that way Himself.

We are ready to have all kinds of non-sectarian and non-religious institutions aided by the exemption of taxes, but the exemption of tax is a special kind of subsidy, or in other words it is a direct tax for the support of the church—yet we boast of the separation of church and state.

By the way, are church and state separate? Not much! they are not. Do you believe it? Let us tell you a few things. Is church and state each a separate thing when a man or woman cannot enter into certain duties until they swear "so help me God"? If so where does religion or rationalism leave off? If a person goes into the courts to give witness, the first salutation is "be sworn." "You promise to tell the truth, so help me God?" and let the proceedings can go on you have to do it, and if you don't swear "so help me" you are likely to be thrown into jail until you are ready to swear. When your tax is to be levied, in the states, you have again to swear. If you want to get married, you have to swear; if you are divorced you have to swear; if you want to become a citizen of this country you have to swear. "so help me God." Where does the separation of church and state come in when the church is partially supported by the infidels, unbelievers, and the laws of the state compel me to pay a part of the taxes that go to help sustain the church?

But they say, the churches, at least some of them, could not exist if they were not aided. They would go down. Then let them. Why support a church any more than any other institution? What would you say if we claimed exemption from taxation of this office on the plea that it would be to pay taxes we could not run it? You would say, "If the people interested in THE SUNFLOWER are not able to sustain it, let it go down, and they would be right. The same thing holds good in the case of the church. If we do not go to help the churches have no right to ask us to help support them by granting special privileges. "Equal rights to all, special privileges to none" is a pretty good rule.

Honor this divine for his words.

OUR CONTRIBUTORS.

THE SUNFLOWER is extremely grateful to the friends who have so kindly aided us in previous years by sending articles, reports of their meetings, subscriptions, etc., and hopes that each and every one will continue the good work this season. The paper now being a weekly it requires more than twice as much matter as it did when it was only issued twice-a-month, and consequently we have more room for articles than we had before.

We are especially desirous of securing reports from all societies and also would be pleased to arrange agencies for the sale of the paper and for taking subscriptions, for which we allow a liberal percentage, in every society.

What are most desired in articles are the short, pointed articles of about half a column. They are the most desirable from every point of view, while longer articles on live topics are always acceptable.

We wish to place ourselves on record plainly on the subject of poems. Do not be disappointed if your poems do not find a ready publication. We have enough for months ahead if no new ones came in. Most poems are unsuitable for use without a lot of editing, and that is undesirable from the point of view of both author and editor. Poetry should have a real subject to it first of all, and then should tell the story in neat words, with rhyme, rhythm and meter all complete. It is the hardest kind of writing, when it is done well, and yet many people who do not think they can produce a prose article think they can write poetry. We have very few real poets. In fact, it is doubtful if we have one poet now living whose writings will live as the writings of Longfellow, and a few others have lived. It is a birthright, but requires much study. Longfellow was nearly a year writing Hiawatha after he had been laying his plans for a poem of the sort and had his theme studied up and his meter selected. One of our great poets once said, "Write your poem, lay it away for a year, then take it out and see if it is worth revising."

Let us have plenty of good prose articles and a limited number of good poems, and with the news of the Spiritualistic and Freethought world we will make you an interesting paper. But don't forget to renew your subscriptions. Remember that while one dollar is a small amount, the hundreds that go to make up the list of a paper soon count up quite a sum.

NOTICE TO OUR PATRONS.

The first of September is the time when a great many of our subscribers gave us their subscriptions and consequently many of them expire at this date. We have just sent out notices to that effect and we would appreciate renewals immediately. A paper depends upon its collections of subscriptions and advertising to keep it afloat and unless the \$ \$ \$ come in, it makes it very difficult for it to continue to send forth its good thoughts. We believe that the majority of our patrons wish to see the SUNFLOWER blossom every week and so kindly remember that your subscription will help us greatly in that line.

We do not think that any paper has given a greater variety of reading matter in the past year than this one. We have made every effort to secure the best both in and out of our ranks, and to do so have given a wide variety of articles and of such a varied nature that it must please someone all the time. We did have one subscriber write to us stopping the paper and inform us that "there had not been a new thing in it for six months." We will wager a life subscription against a penny that there were a dozen things she had never heard of in the issue of the week said letter was received. The one article in regard to Prof. Crookes has been pronounced worth an entire year's subscription price.

Ladies, how did you like the symposium on Woman's Suffrage and the Woman's Edition? Was there anything new in them? Susan B. Anthony, Anna Shaw, Lucinda B. Chandler, and others who wrote for that always have something to say.

We expect within a very short time, possibly within two weeks, to begin a very interesting feature in the paper. It will give us articles from a different class of people from those who have been accustomed to write for the Spiritualist papers, and consequently new thought along Spiritualistic lines. You will want it.

So friends, let us hear from you. Send in your renewals and let the good work go on.

SOME PERTINENT REMARKS.

Now that winter is coming on people will begin to send orders to all parts of the country by mail and a few DONTs will save much annoyance to all parties concerned.

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DONT—send money, especially silver, in an ordinary letter. If it is lost you will think the party to whom you sent it has stolen it. Besides, you are putting temptation in the way of every postoffice employee who handles your letter. Get a money order for from 3 cents up, and you are protected and so is the one to whom you are sending.

DONT—forget to sign your full name and address every time you send a business letter—and be sure the address and name are plainly written. Remember we cannot guess what your name is.

DONT—mail a letter without putting your name and address on the upper left hand corner so that if it does not find the addressee it will be returned to you.

DONT—forget that if you put the stamp anywhere but on the upper right hand corner of the envelope it is sure to delay your letter from one to five days.

DONT—stick postage stamps to the paper, even by one corner. Put them in the letter loose.

DONT—forget to renew your subscription to THE SUNFLOWER as soon as you receive notice it is due, and observe the above directions.

FREE THOUGHT—THE SEA OF GLASS.

TRYPHENA C. PARDEE.

Think! Think! Think!
Thought is as free as the water we drink;
Free as the breath that keeps us alive;
Free as the hum of the bees in the hive;
Free as the dew that falls from the skies;
Free as the circling winds that arise;
Free as the zephyrs that sing to the rose;
Till morning awakens its charms from repose;
Free as the verdure on forest and lawn,
Or as garnet and gold, o'er sunset and dawn;
Free as the waves that wash the sea-shore;
With jewels linked out of deep ocean's heart-ore;
Free as the sunbeams that travel through space,
Free for the good of the whole human race;
Free as the mountain-bird's song on the wing,
Or lightning escaped electric touch and spring,
Free as the starlight that twinkling descends,
Or the moon in her silvery gondola wends.

Thought on all systems and forces is free!
Unfolding, uplifting, where'er the need be;
The free gift of God, and our freedom to use,
To brighten life's glory with perishless hues;
To break the black bars of error's dark night,
And kindle eternity's flood-waves of light.
The guarded key, immortal, to unlock the door
Twist the life that now is a dead that evermore.
Enslaving fair woman with all her full worth,
Till her just, equal rights are acknowledged on earth.
On the glassy tide of Free Thought we'll glide,
Whose waters wash the banks of vain immortal pride,
While the angel of truth, everlasting shall stand,
One foot on the sea, the other on land,
With life's written words in his uplifted hand,
Declaring that love, on time-shifting sands,
Shall wash away error with magic command.
Till freedom shall ring from strand unto strand,
And shore-echoes telling from shore unto shore,
Equality triumphs o'er wrong evermore.

Love's power to give grades what it can receive;
Love that gives not as it receives;
And God is love; hence going forth
The power creative of itself pervades
In love all that love can be.
Love can love, to him most
Love is given—
Love is all that the sea is of
—3x.

Never give up; keep alive and alert even amid the dreariest scenes and times. Chance will open some how if you are getting ready for it by the faithful daily duty.—James Buckham.

The most manifest sign of wisdom is contented cheerfulness.—Montague.

"Keen perception, wise discrimination and discernment come with

soul-culture, and that is the reason spiritually minded people are healthy, forceful, helpful, prosperous, progressive and happy."

"In soul-culture we lift all of our burdens and enter a peaceful, joyous and sunshiny life—a positive, forceful and helpful life here and now."

"We can never clearly see the blessed future until we live only in the present. Prepare to live here and now."

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The Sunflower Jewelry.

READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others.

As the Sunflower turns its face towards the sun, so Spiritualism turns the face of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



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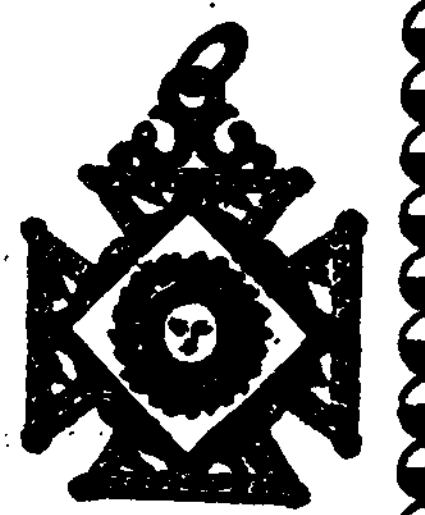


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METAPHYSICAL.

Conducted by EVEL P. RACH.

RISE ABOVE IT.

Why become a slave to chance?
Why be crushed by circumstance?
Rise above it and advance
Over all adversity.
You're a king and can create
For yourself your own estate;
You are master of your fate;
You are free.

All of this is ancient lore,
Often has been said before,
But I'll tell it o'er and o'er,
Sing it to the heart of youth.
How-e'er long 'tis told,
'Tis a lesson never old,
That bears a thread of gold—
It is truth.

Be above the petty things
That would bind your spirit wings;
Hear the inner voice that sings
Songs of beauty all the while.
Drive the demon of despair
From your heart; and, free and fair,
Meet the clouds of grief and care
With a smile.

Circumstances make us not;
They are substance to be wrought
In the workshop of our thought;
We can mould it as we will.
All the hardships that afflict,
I have brave them take their flight;
They are tests to try our might
And our skill.

Be not buffeted about
By things that lie without;
Be not ruled by fear and doubt,
Dare to worship toward the
Unknown;
Dare believe in truth and right;
Dare seek the higher light;
And the wisdom infinite
Follow on.

Scold of calumny and threat,
Dare to have a purpose set,
Keep it; and do not forget
You are monarch of your own.
Dare pursue against the stream,
Your ideal and your dream,
Keep your soul a king supreme
On his throne.

J. A. Edgerton.

ELEANOR KIRK'S IDEA OF GETTING THERE.

Where?
In that region of infinite space do
these seekers for happiness expect to
find it?

Behind them going up and down
the earth asking of every traveler
they meet: "Which is the path?
And I meeting there?"

Self-made aliens all of them.
Looking for something that they
expect to find outside of themselves,
apart from their homes and all pre-
sent environments.

If I could only get there."

Where?
"Into the kingdom of peace and
harmony. I read, I study, I listen, I
seek with all my soul for the truth
that shall make me free, and yet my
prayers are not answered. I cannot
get there."

Think of it. They are there all the
time and do not know it. There is
no other place where they can possi-
bly be. Truth is all there is, and
there is no change in truth. It is
omnipotent, omniscient, and omni-
present. It cannot be sought; it
cannot be found. It is. When you
are after it you take it with you.
Do not strive to run away from it; it
is still yours.

It cannot shake it, not despair
reveal it. It can neither be threat-
ened nor coaxed. It is your very
innest self—your divine non-under-
stood ego.

"The truth shall make you free"—
that is, the perception of the truth
shall strike off the shackles of illu-
sion. You have never been any-
thing but the truth. Every fetter
that binds you has been fastened by
yourself. No one in the universe has
the slightest power over you unless
you choose to endow them with such
influence. Even then they have not.
It is only your own belief that keeps
you bound.

There is but one way to "get
there." "Getting there" is "sim-
ply knowing that you are there."
That way is at the door of silence.
Stop hunting for what you already
possess and sit down in the quietude
with yourself. It makes no differ-
ence how humble the place, God—

the Truth—is not confined to church
or drawing-room. Truth knows no
high or low, rich or poor, educated or
ignorant. There is just as much of
God in the little kitchen beside the
tiny cook stove as in the palace of
kings.

"More," some one may say.
No—no more, no less—God is in-
divisibility. You cannot cut him to
fit the spot. He is there and you are
there because it is impossible for
either or one to be anywhere else.

You can hew and hack and carve
and divide other things that are ma-
terial, but spirit is forever one and
the same, and you are spirit. You
never were nor never will be any-
thing else, though you may contin-
ually flaunt your sin and your shame
before your eyes. Become account-
ed with the real of yourself, and the
external sins which you so much
deplore will drop from you faster
than leaves drop from the tree.

You are not getting there; you
are there. You have never been
anywhere else. For there is no other
territory outside of Truth.

You talk very learnedly about
development and growth and evolu-
tion. You, the real you, have never
grown. The so-called law of evolu-
tion cannot apply to spirit. Truth
cannot develop. Spirit cannot grow.
There is no evolution possible to
what is. You may learn to spell and
put sentences together; learn a trade
or a profession; but these are intel-
lectual processes and generally quite
apart from the spirit. This is what
makes study a labor and a disinte-
gration. The intellect is not con-
sciously founded upon the rock of
principle. It is not aware of its
dynamo. So the work that should
be an inspiration destroys the vision.

Spirit is spontaneity. There is
no stint and no limits in spirit.

Spirit once recognized is the
business. Acquirements once re-
jected fall as naturally and easily as
the mind as the dew of the earth
upon the earth. A knowledge of
Truth brings everything to pass, and
you at this moment are in the heart
of Truth, which is spirit, and
all the good there is. It is simply
your ignorance concerning your great
possessions that keeps you so fearful
and restless; so poor and sorrowful.

You own all things and you are a
beggar.

Health and happiness are yours,
and yet you travel to distant coun-
tries in pursuit of them.
To be alone with God men seek the
fastnesses of the mountains, forsaking
kindred and ignoring the most neces-
sities. They welcome poverty and
starvation. They skeletonize and
crumble. What is the use? Do they
find Him?

Truth means enough—wholeness.
There is no truth in poverty.
God is riches. Recognize the al-
lness of Truth, and poverty, which has
no foundation in spirit, is known no
more.

It will not avail to seek the Hima-
layas or woo rosy crosses for the
nectar that feeds and satisfies.

The study of the occult sciences
may pique the curiosity and excite
the imagination, but without reali-
zation of Truth as a foundation, all
lore is worse than useless. It excites
distracts because wobbly and dis-
connected. Unite it with its source
and you have a rich feast.

The kingdom of heaven is the king-
dom of realization. "Seek first the
kingdom of realization which is within
in you and everything else shall be
added."

There was a woman who married
most painfully. Shame, because
of this infirmity kept her lips closed
most of the time, and she became
sullen and almost vindictive.

Thoughts of suicide filled her
mind, and her relatives were so
alarmed at her condition that they
watched her constantly. This im-
pionage was most distasteful, and
things grew worse and worse. One
day her minister called, and among
other things said to her:

"Mary, did you know that I had
given you dominion over all things,
among them your tongue, and the
muscles of your lips and throat—
I mean that you are the mistress
tress of yourself, and that you may
speak the word as well as 'angel'—
A flash of intelligence flashed
the weary face. Such a thought
never occurred to her in any previous

sense, just as it never dawned upon
the majority of our readers. How
strange that it should be the first
thing to enter our consciences;
that we were not obliged to
after dominion because it
conferred upon us.

This was what Mary an-
swered: "I never thought till this
and there was no hesita-
tion in her
speech."

This was the "twinkling
of an eye." Occasionally
being habit would assert
that she knew her power and
that she was the creed of the
blessed, he was a good man.

Man never is but always
becomes. Says Paul. Not
an idea, but a glimmer of
light to man was given a divi-
ne, absolute freedom, real
freedom, that he did not
have to pay his privileges, or buy
his freedom, and discipline his
body and his mind.

There is only one ques-
tion of consequence before
us, and that is the ques-
tion of development. Fifteen min-
utes would untie all the
knots in
the world.

There is no talk about evolu-
tion and development is useless.
There is no time to waste
considering what will
develop, or how to
develop.

There was a truer
statement of this of Burrell
than any other after what
he said. "You are a grotesque thing
to think of hunting for
riches—wealth, but son-
wealth, has none?"

He said all the old
paraphernalia that has
been so long and borne
us cease to matter
in the matter of develop-
ment.

Let us hunt for a
jewel in our hands,
and let us consider our posses-
sions, and not "get there."

AND BUILDERS.

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mistake
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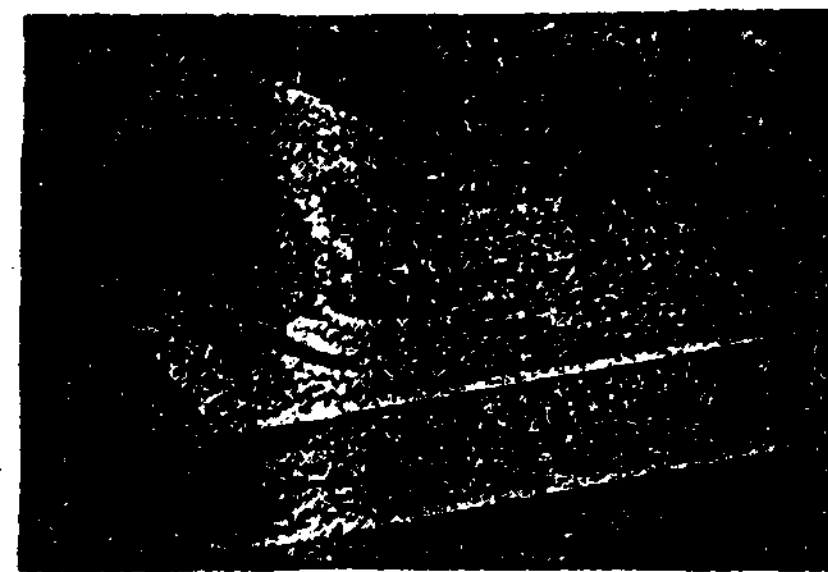
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velop their powers and
to receive communica-
tions, and why should
it not aid you? It is
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prepaid.

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a Book of Instruction in the Development of Medium-
ship.

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price of The Sunflower in making this offer. That al-
ways remains at \$1.00 per year; but we make a com-
bination offer to induce you to pay your subscription
promptly and thus aid us to carry on the work.

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Lily Dale, N. Y.

ELEVENTH ANNUAL CONVENTION

OF THE

National Spiritualists' Association

OF THE UNITED STATES AND CANADA

NATIONAL RIFLES' HALL, G Street Northwest, Near Ninth.

October 20, 21, 22 and 23, 1903

WASHINGTON, D. C.

Important business will be acted upon at these sessions. Business
sessions will open daily at 10 a. m. and 2 p. m.

At 7:30 each evening Grand Public Meetings, with Addresses, Spirit
Messages, Singing, Music, etc. Among the most gifted lecturers and
mediums expected to be present and participate are Dr. N. F. Ravlin,
Mrs. H. P. Resseque, J. J. Morse of England, May S. Pepper, Margaret
Gaul, Mrs. Z. B. Kates, Mrs. G. G. Cooley and others to be secured.
All Spiritualists should attend this convention.

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ing the Convention. Ask your railroad agents for tickets on the Cer-
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Spiritualists' Convention. These tickets must be indorsed by Special
R. R. Agent at Convention THE LAST DAY OF CONVENTION and by the
N. S. A. Secretary.

Headquarters during
the Convention will be
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nue and 15th Street,
near Treasury Building.
The rates at this hotel
for Delegates and all
visitors to Convention
will be Special—\$2.00
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two persons in a room.
Single room, for one
person, \$2.50 per day.
These rates include
first-class board. Those
taking advantage of
the same are expected
to remain during full
Convention, while all
who travel on Certifi-
cate tickets must re-
main until noon of the
fourth day. As a cer-
tain number of Certificate
Delegates and visitors
are requested to come by them. The N. S. A.
Respectfully to Delegates and visitors, to which all friends are invited,
will be held at The Regent, Monday, October 19th, at 8:30 p. m.
The Grand Evening Meetings of Lectures, Tests and Musical Exercises
will be Twenty-five Cents to all but Delegates, who will be admitted
on presentation of their cards.

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on presentation of their cards.

MARY T. LONGLEY, Secretary.

HARRISON D. BARRETT, President.

All Spiritualists are Invited to be Present.



J. FRAZIER WILLITS.

Oh! that Truth's fair form may ever
towering shine,
Upon our earthly hours, with heav-
en-born dreams,
Turning the empty void, with touch
divine,
And sweeping falsehood from prog-
ress' murky streams.

Canon. O.

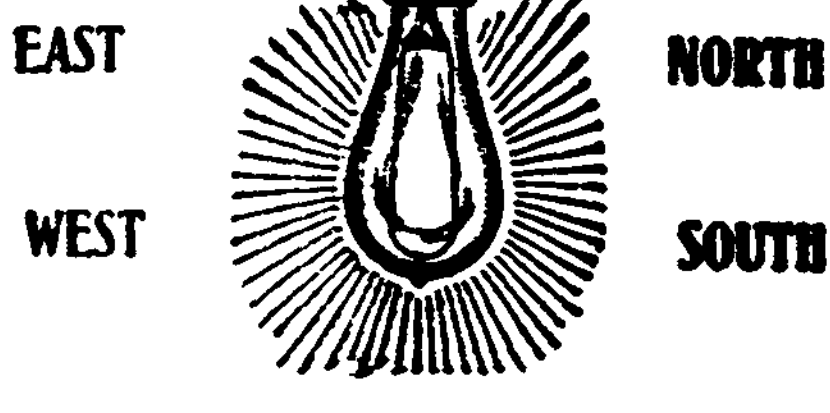
The calm uplifting influence which you so much desire, can be yours daily, aye, hourly, if you seek the inner sanctuary with unselfish mien and a desire to be led aright.

These journeyings are fraught with much pleasure. The lessons are brought

...like, or as the primitive
...does not. It is, like
...a multitude of
...others.

Lily Dale, N. Y.

LIGHT FROM EVERYWHERE



The department is conducted to enable Spiritualists and Workers to keep in touch with each other and with the work. Send us notices of your engagements, reports of your meetings, entertainments, what you have done, your election, reports of national or other business meetings, in fact, everything you wish to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always give some full name and address to every communication, not necessarily for publication, but as a guarantee of good faith. "Correspondent" or "subscriber" is not acceptable. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of papers as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

Lashie Manchester writes from North Collins, N. Y., endorsing E. W. Sprague for president of the N. S. A. We have received a number of letters asking us whom we endorse for the position. We do not endorse anyone. We take no part in it either for or against any candidate. The person should seek the person, not the position. That is our idea. The person should be acceptable to the Spiritualists of the country and to the public workers and mediums. That is as far as we are prepared to say anything about it. The people who have been suggested for the position are all good people and it remains for the delegates to decide which ones or one is superior to most suited for the position. We do not look for any of those who have been boomed the most to be elected. We look for a "dark horse" to spring up at the election.

De Noyes writes from Utica, N. Y. Mrs. Noyes and the writer will give Spiritualist services for a month or more at Cornwell Hall, Washington and Columbia streets. The first meeting will be Sunday September 20th, 2:45 p. m.; thereafter Sundays 7:45 p. m. We are located at 4 West street, Utica, N. Y.

Rev. F. Bailett writes: "A neat little pamphlet, coming as it does from an investigator after truth and a correspondent of mine from Hammond, Ind., who writes, 'You will find each year makes people more liberal in their views in regard to all so-called religions; and no books I know of are bringing people more successfully according to their circulation than the "Ten Commandments" and the Bible Stories.' While they agree with my belief, they are rumors to any of the isms as condensed in those two little books are stunning to the clergy as well as to others."

M. Francis writes from Washington, Pa. "It is gratifying to all true Spiritualists to hear and read of the success of the cause here, there and everywhere. The gleanings from the field interests everyone in every walk of life, and progression of thoughts is a great and a glorious thing to aspire for. Among the number upon the horizon of life we find Washington striving for the higher life, and the good things dispensed in that sphere, and I must say that we are enjoying and have enjoyed excellent things in the past. Brother George W. Way, of Wheeling, W. Va., spent the month of August with us, and his work both as a speaker and a messenger bearer needs no letter of recommendation. He proved himself a ministering angel to hungry souls in Washington, and upon his departure, the tears in their eyes spoke volumes of the impression made by him and the tender spot they had in their hearts for him. Suffice to say that he has himself into the work unselfishly, heart and soul and body, and we felt that it was good to be there. The work is going on and more people are becoming interested in the great worth of the 'gospel of life' and the 'church of life' is becoming a power in the town. This month we have brother J. Homer Altemus of Washington, D. C. with us and it suffices to mention his name to those who know him, to know that we are to have something good as a messenger. The writer has to do the best thing for him as he is not in the line of work. May the good things continue our way. Corrections in the report of Mr. and Mrs. E. W. Sprague to the N. S. A. of September 12. The SUNFLOWER was a state-

ment that "20 new members were added to the society." It should read two; it probably was a clerical or printer's error that the 0 slipped on to the 2, but accuracy is the best policy."

E. M. Travis, Sec'y. writes from Hornellsville, N. Y.: "We as a society are prospering in spite of the weather. We have a good membership; have rented a hall and last evening, September 13th, we had the honor of having President Harvey W. Richardson with us, who gave us a fine address and dedicated our hall and gave some very fine poetry on the dedication. Your scribe also did what her guides could do and give through her and we ended with a fine collection of \$6.07 and a vote of thanks to Mr. Richardson. May he be spared to the work a great many years is the wish of all of us."

BUFFALO NEWS.

N. H. EDDY, Special Correspondent.

Sunday, September 13th Dr. Austin's lecture was relative to his personal experiences in the investigation of Spiritualism. His thoughts were very ably expressed and he gave good reasons why he forsook the old creeds and teachings of theology, and accepted the philosophy of Spiritualism, and he had good judgment and the courage to stand true to his convictions that there was more life, light and truth in the teachings and facts of Spiritualism than there was in the dogmatic theories of old orthodoxy. Dr. Austin advocated the plan of each one studying themselves, that by so doing they would be wiser and better. Although the evening was extremely warm yet there was a large audience that listened with much attention and interest, as noted by their applause. Dr. Austin will serve the society during the month of September.

Dr. Wm. M. Lockwood and wife have returned to Buffalo and are located at 161 Whitney Place. Dr. Lockwood informs me that he was kept very busy during the season at Lily Dale. He will be pleased to see his friends and patrons during his sojourn in Buffalo.

A goodly number assembled at the Temple, corner of Jersey Street and Prospect Avenue, Sunday morning, September 13th, to listen to the discourse delivered by Rev. B. F. Austin, of Toronto, Canada. He gave some comparisons regarding Orthodoxy and Spiritualism, the comparative value of each, relative to the good to humanity. Questions and answers as propounded and answered by himself, was the expression of thought. Dr. Austin having been an advocate of the creedal belief of orthodoxy, and now, after several years in the study of the spiritual philosophy, and gaining knowledge of the continued life, through the demonstrated facts and phenomena of Spiritualism, proving the reality of same, ever stands ready to proclaim its truths, and do what he can by word and pen to help humanity to a better understanding of it, also to advance the cause of Spiritualism. The Doctor stated somewhat as follows: "Spiritualism is imbedded in the very rocks of nature, and the whole bed-rock of the Bible is Spiritualism. It has always been true that the thoughts of spirits could be impressed upon the brain. Moses was a spirit medium, a conveyor of intelligence between the spirit world and mortals. All the prophets were mediums. Every person that grows must outgrow the thoughts of the past. Spiritualism is destined to be the dominant religion of the future. Progress is the law of mental development. Spiritualism means larger capacity of understanding and expression of nature and its forces. What does Spiritualism mean to the world? It means the liberation of humanity from the dogmas of creedal belief, to a right understanding of life both in the mundane sphere, and in the life beyond the grave. Spiritualism has the power to eventually bring light and truth to all. Spiritualism means much in the educational advantages for the welfare of humanity. The greatest trouble today is to wake to the realms of eternity under the hypnotic ideas of old orthodoxy and its creedal beliefs and teachings, ushered into the darkness through their early education which has led them into same. The great lack of proper understanding by the church people and their condemning of Spiritualism is because they have a wrong idea of facts which prove the truths of same and its real benefits when properly under-

stood. Wake up the people to the realization of truth for many a going into darkness through the teachings of creedal beliefs. As long as Spiritualism does not adhere to creeds it will grow; but as soon as it adopts a creed it will be stunted."

The funeral services of Nathan N. Hunt were held in the First Spiritual Church, the afternoon of September 16th, Lyman C. Howe officiating. The funeral was under the direction of the Grand Army, which Mr. Hunt was a member. A large number were present in a body also many friends and relatives. The remains were taken to the crematory. Mr. Hunt was not only a Grand Army man but also a Spiritualist, a humanitarian; ever ready to serve his country, when needed by his fellow-man whenever the opportunity offered.

THIS GHOST STOPS CARS.

Signals Motorman at a "Creepy" Point on Loney's Lane.

Wandering night after night along the tracks of the United Railways Company, as if in a vain effort to escape from the bonds that confine it to the section where bloody deeds of murder and suicide have been committed, a specter has been seen several times during the past few weeks where Monument Street extended across the old Potter's field sewer at Luzerne Street. The advent of the ghostly visitor has caused much alarm in the negro settlement that has been built up about the plant of the Baltimore Brick Manufacturing Company, which adjoins the old city burial place. So great has been the feeling of dread that it is with manifest reluctance and fear that residents in the vicinity pass the spot after darkness has set in.

Not only is the feeling of fear held by the colored people in the neighborhood, but it has spread to the men in charge of the car on the jerkway line that runs on Monument street from Patterson Park avenue to city limits, Loney's lane. Several of the motormen of the railway company have stated positively that they have seen a man standing at the side of the track as the car approached to attract the attention of the motorman in order to stop the car. Just as soon as the car had been slowed down, just as frequently has the apparition vanished into the air and not been seen by the conductor, who, wondering at the sudden stoppage of the car, has peered out into the darkness to see what was the trouble.

SPOOK RAILS CAR.

Though the "spook" has been seen at large for some time the matter was brought to the knowledge of the police in a startling manner one night last week, shortly before midnight. Sergt. Thomas P. Kirby, of the Northeastern district, was a passenger on the car which was in charge of Motorman Thomas Williams and Conductor John Key. The car was bound east, and was traveling at a good rate of speed. The grade is rather steep from Monument avenue to the gulley at Luzerne street, where the ground rises to the terminus at Loney's lane. As he reached the bottom of the slope, Sergeant Kirby and the Conductor, who were standing on the rear platform, were suddenly thrown forward by the motorman suddenly applying the brakes and reversing the current. As the car was brought to a sudden stop and before the occupants recovered from their sudden alarm, the motorman turned around and called to the conductor:

"Did that man get on?"

"What man?" asked the conductor.

"Why, the fellow that was standing at the side of the track here a few moments ago," responded the motorman in a somewhat nervous tone.

Conductor Kirby looked out on the side and then glanced back in the darkness to see if they had passed the man, and then answered: "No, I did not see anybody get on and there is no one there."

"Well I know I saw a man standing by the side of the track, and I will be blamed if he did not wave his hand at me to stop the car," retorted the puzzled motorman.

anywhere in the neighborhood, and it was necessary for the men to light matches in order for them to peer under the car. After some time spent in a fruitless search, they again boarded the car and proceeded. Then it was that the story of the ghost came out.

When the terminus of the line was reached, Motorman Williams entered the car in a somewhat excited condition and told Sergeant Kirby that that was not the first time he had seen the wraith at the same spot, and that he was inclined to think that the place was haunted.

Conductor Kirby also said he had often noticed that the car was suddenly stopped at the same place, not only by Mr. Williams, but by other motormen that he had worked with.

The spot where the "ghost" is supposed to appear is not very inviting at night, it being poorly lighted. Large trees have grown on both sides of Monument street and their limbs meet across the street. There is no house within two squares of the spot and it is an exceedingly lonely place.

Considerable superstition has been connected with the vicinity, for during the past 15 years two suicides and a murder have been committed there. Many tales of seeing ghosts have been told and the residents in the negro settlement who are compelled to use Monument street in order to get into the city have always dreaded the old sewer. The police of the North-eastern section have had much amusement by secreting themselves about the sewer and watching frightened negroes run by them as fast as their legs could carry them. The renewal of the alleged ghostly appearances has excited the negro settlement, and they will not pass in and out of Monument street unless accompanied by an officer. Sergeant Kirby said many persons who live out the road relate stories of pursuit by a wraith during the past week. Each and every night he escorts a large number of negroes by the dreaded spot.

—Baltimore Sun.

We take with solemn thankfulness, Our burdens up nor ask it less! And count it joy that even we, May suffer, serve and wait for Thee, Whose will be done.

—Whittier.

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One hour slower than Eastern Time.

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7:10	8:10	9:10	10:10	11:10	12:10
7:20	8:20	9:20	10:20	11:20	12:20
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9:00	10:00	11:00	12:00	1:00	2:00

*Daily. *Daily except Sunday.

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Leave Titusville 7:00 a. m. for Falconer, 8:15; Lily Dale, 8:35; arrive Dunkirk, 10:20.

For return see number 2 above.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

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Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Paper, 25 cents; cloth, 50 cents.

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THE INSPIRATION OF THE BIBLE.

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WHY DON'T GOD KILL THE DEVIL?

Some of the questions involved in this are quite complicated. If the Devil is bad now, was he better at the time God made him, and was he good when "God saw all that he had made and it was very good"? If God is all-powerful, and the Devil is a detriment to humanity and to the peace of this world and gets the majority of us in the next, why don't God kill him? Can't He do it? If God can kill the Devil and don't, is He not responsible for all the evil the Devil does? You will never regret it if you send 15 cents for this book.

ECCE DIABOLUS.

This pamphlet by the Arch Druid of Great Britain is written to show that Devil Worship and Jehovah worship are identical. Paper 25c.

DEATH,
THE MEANING AND RESULT.

—BY—

John K. Wilson.

This is an exhaustive treatise of 500 pages, consisting of messages received through independent telegraphy and the incidents connected therewith. The messages were received in the office of the compiler, who is an attorney of excellent standing in Pennsylvania, and the contents make an extremely interesting as well as instructive book. It has already had an extensive sale which will grow as it becomes known.

Price \$1.25. For Sale at This Office.

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This is a beautiful little poem by W. H. Bach. It portrays a grandfather talking with his grandchildren and recalling the changes that have come in every thing since the young days. It is beautifully printed in eight colors, on cream-colored paper, with hand-made deckle edge cover, and illustrated.

Price, postpaid, 50 cents.

THE SUNFLOWER PUB. CO., Lily Dale, N. Y.

CHURCH PROPERTY SHOULD BE TAXED.

(Continued From First Page.)

to help pay the taxes on the church, in the use of which I desire to see this internal traffic. If the church is taxed to support my church in all fairness he ought to pay something to say in its management. "No taxation without representation."

In 1850 the church property of the United States, which paid no tax, amounted to \$87,000,000. In 1860 the amount was \$100,000,000. In 1870 it was \$365,000,000. The census of 1890 reported the value of church edifices, on which they stand, and their furnishings, at \$680,687,106. This does not include parsonages, monasteries, convents, schools, etc. A conservative estimate of the value of the church property of all churches in this country is \$2,000,000,000.

In 1875, President Grant, in his message to congress on the subject of the separation of church and state said: "In 1900, without a check, it is to say that this church property, which pays no tax will reach a sum exceeding \$3,000,000,000. So vast a sum receiving all the protection of the government without bearing its proportion of the burdens and expenses of the same, will not be looked on acquiescently by those who have to pay taxes. In a growing country where real estate enhances its value with time as in the United States there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation."

It is said to repeat itself, and the United States is on a fair way of reaching a condition which took place in England at one time, and in Italy, France, Spain, South Germany, Mexico, and some of the South and Central American republics. In these countries incorporated religious wealth has become so great that it crippled their business, paralyzed industry, and retarded political and social advancement which were only alleviated by wholesale confiscation. The taxation of church property is in the interest of American principles and in harmony with the experience of nations. Exemption is a relic of principles of church and state, inherited from the old world, and not yet eliminated from our political system.

To the Wisconsin Spiritualists.

Kindly permit me to use the columns of your valuable paper in order that I may reach the many Spiritualists of Wisconsin, in the interest of Spiritualism in this State.

The work this fall looks very encouraging, but it cannot be made successful as we wish without the hearty cooperation of all who are interested in the cause. I would like to hear from every Spiritualist or sympathizer who may happen to read these words.

Spiritualists, will you not show your interest in the work of organization by becoming personal members if you are not already one, or by renewing your membership if you have not done so this year? Furthermore, will you not write either myself or our worthy president, Rev. Nellie K. Baker, of Portage, Wis.? We want to hear from every locality where there are a few Spiritualists, or even one or two. If you want meetings, write us and tell us what you think can be done in your vicinity. We are striving to place the missionary work upon a substantial basis, and if you as Spiritualists are willing to meet us half way, we will succeed in placing the work of this State in better condition than it has been.

We have the greatest philosophy in the world. Let us show that we appreciate it by placing it before the people in the proper light. We can do it, and with your help we will do it. No matter where you are, write me or sister Baker, or better still, write both of us. If you want to know anything of the objects of the State Association, we will be glad to give the information. Our State Association desires to reach every community in the State. Cannot you aid us in doing so? Don't mind if you can't do it all alone, write and tell us what you can do. Let us join hands all over the State for the advancement of Spiritualism and see how quickly we can rally to the work and go forward.

Every personal member gives financial and moral support. It is but

a small thing, but of small things great ones are evolved. Do you want to see Spiritualism grow in Wisconsin? If you do, write, and do it now. We are determined to push the work to place it on a footing that will command the respect of those outside of the ranks as well as those within. How much are you interested in the philosophy that comes as a consoling element in your life in times of sorrow? Do you care for it enough to spend one dollar a year in its support? If you do, will you not begin by sending in your application for membership now? You are not ashamed of the fact that you are a Spiritualist, are you? Then why stand back when you can do something to help the good work along?

If you want a visit from the Secretary or President, or any of the representatives of the State Association write us at once, as we are arranging our itinerary, and you will save time by writing soon.

Let us be up and doing for there is work that we must do. We have confidence in the Spiritualists of Wisconsin, and believe they will come forward in the good work. It is not tomorrow, but now is the time for cooperation.

Awaiting your cooperation and applications for membership, your donations to the good cause, and your applications for meetings, I am,
Yours for Spiritualism,
WILL J. ERWOOD.

Sec. W. S. S. A.

A Few Words About Mrs. Pardee's Woodpile.

DEAR FRIENDS:—

To whom has been given the joy of service for a needy sister, your contributions add up to \$79.00, make it \$80.00. \$79 is an unmanageable number. It cannot be divided into equal portions. No times anything makes seventy-nine. It sounds uncomfortable. Do make it eighty.

The woodpile has been ordered and when that is paid for the surplus money goes into the bank to be used during the coming winter for food and the comforts needed by our feeble, aged pensioner.

What a privilege is ours of ministering to the needs of our sister and brightening her passage to the sunlit shore of the Summerland, a journey which, lacking our loving aid, would be dismal and full of trials. Truly this is a blessed opportunity gauging ourselves by the Golden Rule of doing for others as we would be done by.

"The dead hold in their clenched hands only that which they have given away." Let us "go out" with "our arms over-running with the generous, loving thoughts, words and deeds we have bestowed on 'the other fellow.'"

And angel friends will meet us,
And God himself will greet us,
And have old Gabriel seat us,

By the great white throne;
And the sick, the sad, the weary,
Whom we helped when life was dreary,

Will flock around us cheery,—
And claim us for their own.

And they'll lead us off to bowers
Bright and sweet with spirit flowers,
And tell us they are ours—
Crowns of victory we have won—
And we'll laugh and feel so funny,
For all that makes Heaven sunny,
For all that makes Heaven money,
It's the GOOD that we have done.

"Please pass around the hat, brother."

E. W. T.
Send contributions to Mrs. E. W. Tillinghast, Lily Dale, N. Y.

As a life of care is always a miserable one, so is it the greatest of all miseries to be perpetually employed upon other people's business; for to sleep, to drink at their house, to walk their pace, and to love and hate as they do, is the vilest of servitudes. —Seneca.

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This is a late book by John E. Remsburg. It is a large 12mo., 500 pages, cloth bound and contains eleven chapters on the authenticity of the Bible—13 on the credibility—10 on the morality—with an appendix of unanswerable arguments against the divine, and in favor of the human origin of the Bible. It is a combination of several valuable pamphlets by this author, with new matter. If you want to know the truth about these things, read this book. Price, \$1.25.

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